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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B.A.

VOL. 4.] THURSDAY AUGUST 7, 1919. [No. 15.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE BETEL CREEPER.

By K. S. Ramaswami Sastri, B.A., B.L.

Behind Agathi hedge as harem bright
The betel-creepers fond and graceful cling
As maidens round their lovers, while gently sing
The eternal breezes in the golden light.
Their heart-shaped leaves dance gaily in our sight.

And o'er the fence's edge with wondering
They peer with shy sweet shrinking fluttering
And fills all youthful hearts with Passion's might.
Thy leaves' touch doth stimulate and cheer
The heart but ne'er doth it intoxicate.

They brightly shine in every festive scene,
All through the forward-speeding livelong year
To be God's offering is thy fortune great
Thou art as pure as graceful in thy mien.

The Hindu Message

THURSDAY EVENING AUGUST 7, 1919.

India and Economic Reconstruction—VI.

We have already indicated the various forces that are at work just now aiming at the relentless exploitation of the natural resources of what the *Times* described ten years ago as the Dependent Empire, including India. The need of this exploitation is also very great; for it is at least one of the means by which the British Exchequer may hope to relieve the financial pressure due to the war. And the method which will be adopted, if the counsels of the dominant school of current British Imperialism find acceptance with the responsible rulers of the Empire, which seems to be very likely, will be "profit-sharing state-partnership in private capitalist amalgamations." It is high time that Indian politicians clearly realised what this will mean to their own economic future.

As Sir Sankaran Nair frankly pointed out in his Note of Dissent, "the general policy of the subordination of Indian to British commercial interests has continued from the time of the East India Company, to this day." But hitherto the Government offered only indirectly what assistance British capitalist interests required for our economic exploitation. More frequently, the main help was received from individual officials in more or less intimate social relations with the representatives of the commercial interests in the country. In most cases the laws and regulations make no invidious distinctions between Indians and non-Indians in these matters. For instance, the law regulating granting of lease of mines or Government lands, or even private owned lands favourable for such industrial enterprises as tea or coffee, is fair and impartial. There is absolutely no provision in this law for favouring non-Indian applicants for long-term leases to the prejudice of Indian applicants. But in some parts of the country, the heads of the districts have to sanction these leases. There are good reasons for this restriction also; because free grant of lease in these cases might lead to various abuses, and prevent their proper utilisation for the production of valuable industrial crops. All this cannot be denied. At the same time, these discretions given to European officers, lead sometimes in practice, to differential treatment of applications for lease as between Indians and non-Indians. We do not say this is always deliberately done. Wherever these things happen they are the natural result of social intimacies, which work unconsciously in the minds of the official. In other matters also, Indian commercial enterprises suffer through these reasons. The waggon-supply in almost every Indian railway has been, more or less, at the disposal of the superior railway officials, who stand in close social relations with the non-Indian merchants and traders, the latter consequently got advantages, sometimes, which are not open to their Indian rivals. These social influences have hitherto worked prejudicially to Indian enterprise, and have helped the exploitation of our natural resources and our extensive markets by foreign merchants and

capitalists. But the Government had no connection with it. Sometimes the Government did legislate on the supply of Indian labour to some foreign capitalist enterprises; as they did, for instance, in 1858 on Labour Contracts between a cooly and the employer of large labour contingents, where the maintenance of regular labour supply was found essential for the protection of the works that employed them; or again in 1881, for the special benefit of the tea enterprise in Assam. This last Act—the Assam Cooly Act—was characterised by even so sober a publicist as the late Hon. Krishnadas Pal, then a member of the Viceroy's Legislative Council, as the Assam Slave Act. But these special cases apart, the Government, as Government, has hitherto had no connection with foreign capitalist or commercial exploitation in this country.

But, if this new economic policy of "profit-sharing state-partnership with private capitalist amalgamations" be once adopted by the Imperial Government, then the process of foreign, and particularly British, capitalist exploitation of our large natural resources, our teeming and frugal labour, and our extensive market, will go on more vigorously than ever, under the protection of the Government of India and with the help of the extensive administrative agencies at the command of the Indian executive.

A significant article published a few months back—in autumn last year—in the *Times* suggesting the "mobilisation of India's Agricultural Resources," throws considerable light on this aspect of the problem we have been discussing in the present series.

In view of anticipated world scarcity of food, the *Times* proposed that "the mobilisation of India's agricultural resources must be directed by the Government of the country, and not left to individual enterprise." To this end, "general and drastic action will be required"; and "the area of industrial crops must be curtailed, and ten, twenty, or even thirty million acres diverted to the production of food."

"On the average about three acres will yield a ton, so that given favourable season, the surplus of food, which India sends to Europe, could, for a single year, be doubled or even trebled at the cost of curtailing the supply of raw materials and forcing Asia to wear old clothes in order that Europe may not starve."

And the *Times* thinks that "it is quite within the competence of the existing land-administration" to do it. "If,..., plain orders are issued in the spring and measures are taken to ensure an adequate supply of seed and capital, the result will be seen in increased supplies of maize, millets and pulses coming forward in the following autumn, and of wheat, gram and barley a few months later, in time to reach Europe at the critical period when it is waiting for the northern harvests to begin."

"A word of warning must be offered by way of conclusion. If the War Cabinet should unhappily be driven to the decision that India's peasants must be mobilised in the interests of the world's food, the operation must be so conducted as to afford no scope for a cry of exploitation. The peasant will be asked to sacrifice his independence; that sacrifice ought to suffice, and he should not be required to undertake increased financial liability. In other words, the curtailment of industrial crops must be accompanied by a guarantee of minimum prices for food grains sufficient to ensure that the peasant shall not be a loser, and that politicians or agitators shall be given no grounds for a charge that India is paying dearly to provide Europe's

food. Given this condition, it is unreasonable that the area which is already a reserve against scarcity of food in India, should be claimed in the interests of that civilisation in whose benefits India shares."

The full significance of this "humanitarian" scheme lies in the preparation which it will make for the "mobilisation" of the entire economic resources of the country so that what the *Times* calls the "self-governing Empire" may "develop" the natural resources of India in the interests of British and Colonial industries. This experiment "upon an otherwise impossible scale" in controlling the agricultural resources of the country, and "the conversion of private into quasi-public business" (as the "Elements of Reconstruction" put it in another context), will make the way clear for the working out of the proposed economic policy of "profit-sharing state-partnership private capitalist amalgamations."

For, though the machinery of land administration in India may be successfully employed to control agricultural production, there is no Government agency that exists at present or may be created in the future, which will be able to handle the increased food production contemplated in the *Times'* scheme. Existing exporting houses will have to be necessarily used for this purpose. And they will have to be given monopoly-rights—called "licenses" in civilised parlance—in this business. The control of food-products, both in the matter of production and in that of the export of these products will be helpful to the carrying out of the new economic policy. The experience thus gained will be of great value in the control of industrial crops also, and the machinery thus created would be ready to be used for the production and distribution of these products as well.

And the need for it is not less but perhaps even more than that of simply feeding Europe, because without some such control, it will be—we do not say impossible,—but exceedingly difficult for Great Britain to overtake her friendly rivals, America and Japan, in the race for industrial advance and the capture of world-markets. These four and half years of war have completely disorganised British industry. Both men and machinery had to be drafted for war-work. But, while British plant and works were turning out explosives and British working men were engaged either in fighting the enemy at different fronts or making shells and other war-necessaries, Japanese and American plants and works were turning out enormous quantities of commodities for the use of the civil populations of the world, and quietly, but therefore, none-the-less effectively, taking possession of the markets that had hitherto been under the exclusive possession of the British.

A mere glance at the statistics of our export and import trade for the years from 1909-10 to 1917-18 shows that both America, Japan, and specially the latter, have very considerably captured the trade of India:

Average of our Import Trade.

	Pre-War 1909-10 to 1913-14	1917-18
United Kingdom	63 per cent	54 per cent.
Other parts of the British Empire	7 "	10 "
Other Foreign countries (except Allies and Java)	13 "	4 "
Java	6 "	8 "

Allies (other than Japan and United States A.)	6 „	4 „
America	3 „	8 „
Japan	2 „	12 „
	Total—100.	Total—100.

The following are the figures for our Export Trade.

	Pre-War 1909-10 to 13-14	1917-18.
United Kingdom	25 per cent	26 per cent.
Other Parts of the British Empire	17 „	27 „
Other Foreign Countries (except Allies)	23 „	10 „
Allies other than Japan and United States	21 „	10 „
United States	7 „	13 „
Japan	7 „	14 „
	Total—100.	Total—100.

"The most interesting fact that emerges from an examination of these figures (to quote the "Review of the Trade of India"—1917-18), is the large increase in our trade with Japan and the United States. The total trade with Japan in 1917-18 exceeded that with any other country except the United Kingdom. Japan now holds the second place in India's import and export trade. Mr. O'Conor, late Director-General of Statistics, in his Review of the Trade of India for the year ending 31st March 1889, wrote "Imports from Japan are quite trifling, averaging less than three lakhs annually in the last five years, and there are no indications of an increase unless the imports of copper should be resumed." When the long list of imports at the present time is examined, the progress in our trade with Japan cannot be termed other than phenomenal. The value of the imports from Japan in 1917-18 was 400 per cent above the pre-war quinquennial average, while the exports increased by 103 per cent."

As regards the trade with the United States, in the year 1917-18, it was (to quote from the "Review") "double that in the pre-war period and second only to that of Japan. The total value amounted to Rs. 42 crores, almost the same as in the preceding year, of which imports were Rs. 12 crores and exports Rs. 30 crores. As compared with the pre-war quinquennium, imports increased by 163 per cent and exports by 81 per cent"

All these offer very great food for serious thought to the Indian publicists and politicians, in the benevolent scheme suggested by the *Times* for doubling or even trebling the surplus food which India sends to Europe "at the cost of curtailing of important raw materials and of forcing Asia to wear old clothes," (instead of new ones imported from Japan or America,) "in order that Europe may not starve."

BIPIN CHANDRA PAL.

Notes and Comments.

The late Professor William James wrote in his great work on "The Varieties of Religious Experience" as follows :— "What we now need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." He then proceeds to suggest what he considers to be "the moral equivalent" needed by men in this age :—" I have often thought that in the old monkish poverty-worship, in spite of the pedantry which infested it, there might be something like that moral equivalent of war which we are

seeking. May not voluntarily-accepted poverty be the strenuous life without the need of crushing weaker peoples."

*
* *

In these days the whole civilised world has taken up the burden of exploiting and "crushing weaker peoples." We have frequently quoted the living American writer who frankly declared that Western civilisation only thrives by such exploitation and owes to it its passage from "an age of deficit" to the present "age of surplus." In this Presidency, the non-Brahmin movement has been started to "crush" the small and weak community of Brahmins who have lost their old status and occupations in the land and who have also become *disunited* into sects and sections,—who have converted various phases of true religion intended for various Adhikaries (or men in various stages of culture or belief) into hide-bound sectarianisms and inspiring and self-complacent partisanships and professionalisms. The leaders of the non-Brahmin movement want to destroy what they call the "domination" of the Brahmins. One of them—our distinguished countryman, Dewan Bahadur P. Theagaroya Chettiar—has openly declared that he has "smashed the political domination" of the Brahmins, and will soon destroy their "religious domination."

*
* *

The Brahmins have never exercised any political dominance, nor even a religious dominance, in India. Our Hindu Society has never been what has been aptly called an "acquisitive society,"—but a "functional society" in which each part or fraction was dedicated to the performance of an essential social function so that the entire social fabric—fashioned, as it claimed to be, by the hand of God—may fulfil the divinely-enjoyed purpose and the destiny appointed for it in the divine order of the Universe viz., the liberation of all living souls in due time from the bondage of Samsara. In this divinely-fashioned social order, the "function" of the Brahmin was "*to preserve the treasury of Dharma*"—"धर्मकोशस्य गुप्तये," as the Manu Smriti puts it.

*
* *

In the political revolutions India has undergone, the Brahmins have been forced to take to various secular occupations, but only as their "*Vritti*" or means of livelihood; but they have never abandoned their "*Dharma*" or the social (or spiritual) *function* allotted to them. They have not, in pursuing this course, violated the precepts of the sacred authorities which form the basis and source of the Hindu religion. One of the most sacred of those authorities—the Mahabharata—declares as follows:—

इत्येतैः कर्मभिर्व्यस्ता द्विजा वर्णान्तरं गताः ।
धर्मो यज्ञक्रिया तेषां नित्यं न प्रतिषिध्यते ॥

"Those Brahmanas who take up these different occupations and thereby acquire the attributes of other castes are never debarred from their right to (the performance of) their own Dharma and Yajna."

Dharma is the function appropriate to the natural tendencies (or *Vasanas*) which a person brings with him into the world when he takes his birth in a particular Hindu Varna or caste. While the Vritti (or occupation) has a purely economic and industrial significance, it is the Dharma alone which has a spiritual significance and helps the Jiva (or living soul) to realise its true nature and attain in due course, to liberation from the trammels of samsaric life in this and other worlds.

*
* *

The leaders of the non-Brahman movement are banded together to prevent the Brahmins from the holding of various state offices and the pursuit of various social, secular and even spiritual functions in modern Indian, or even Hindu, society. This is what they mean by the "smashing of their political and social domination." *The truth is, we have no kind of domination, either in the state or society, at the present day. We have only taken to the gaining of our means of livelihood in the service of the state or of private individuals.* The leaders of the non-Brahman movement only aim at depriving us of our *present* means of livelihood, so that we may be left to starve as the result.

*
* *

When Dante was removed from the city-state of Florence, he declared firmly,—"Can I not, at whatsoever angle of the earth, look at the stars? *Nor will bread be wanting.*" So long as the Brahmins remain faithful to the function allotted to them by the divine mandate of "guarding the treasury of Dharma,"—so long as they do not abandon the "Dharma and Yajna" on which they have set a value as means of realising the true objective of human life,—some Vritti or occupation will and can be found on which they can rely as the means of earning the bread they need for sustaining life in the world. So long as they are true to the function allotted to them of preserving the Vedic religion of Yajna and Dharma,—so long as they do not swerve from their age-long and world-old self-devotion to the spiritual life which alone is the appointed means to the emancipation of the living soul from the bondage of *Samsaric* life,—they can be assured, in Dante's language, "nor will bread be wanting."

*
* *

Professor William James, whom we quoted at the beginning, truly declared that "voluntarily-accepted poverty" and "the strenuous life" which poverty implies are the "true moral substitutes" for the wars by which modern civilisations "crush weaker peoples." He finds in "*Asceticism as a type of Saintliness*" a "school of strenuous life and heroism" which will prove a real moral equivalent of war. The life of the Brahmin Sannyasin, as traditionally lived,—the incessant life of wandering and teaching and lecturing characteristic of the Parivrajaka, or even the constant devotion to the life of meditation broken only by the visit to but seven houses to beg what is just needed for keeping body and soul together—was just such a life of "Asceticism" or "Saintliness" as Professor James seems to have had in view. An Indian sage also says,—

ब्राह्मणस्य तु देहोऽयं नोपभोगाय कल्पते ।
इह क्लेशाय महते प्रेत्यानन्तसुखाय च ॥

"This body of the Brahmin is not suited for the enjoyment of life's pleasures, but for those privations and pains here, (which are to be) followed by the eternal bliss of the life after death."

What Professor William James calls "the paying our way by what we are and do and not by what we have" is more important for man during his sojourn on earth than what seems to the man of this world as vital to human well-being. No non-Brahman movement and none of its leaders, present or future, can deny to us the opportunity, the capacity, or the will and resolve, to live the life of Dharma which can alone secure liberation from material and Samsaric attachments while it will preserve our body in health and our soul straight without that "need of crushing weaker peoples" which we have never felt for the reason that we have always been true to the function allotted to us in Hindu Society of "guarding the treasury of Dharma."

*
* *

Sri Krishna is called in the Gita by the name, "शाश्वतधर्मगोप्ता", "the preserver of the eternal Dharma." So long as we are loyal to him,—so long as we make our loyalty to the supreme Ruler and Teacher our watch-word and our one source of inspiration,—we shall not fail to benefit by the promise which His divine lips have conveyed to all who form the community of the Faithful. "योगक्षेमं वहाम्यहं" "I will look after their welfare and progress." There is, indeed, no short cut to the life of sanctified righteousness which is to earn the Divine concern in, and regard for, his devotees' safety and advancement. But the value of our new outlook on the life here on earth when once we throw ourselves on the blessed Bhagavan's grace and mercy and gird up our loins to live according to the ideals of life which we have explained in the above Notes and Comments is one which cannot be gainsaid. Its value has long been tested, and has not failed us in our existence on earth during several thousands—and perhaps even tens of thousands—of years. We need not become faint-hearted now; we can sustain ourselves and face every threatened crisis or set back in confidences so long as we have

faith in His supreme love and grace and endeavour to preserve the Dharma which He has entrusted to our care and custody. We should not be afraid to take the risks involved, as we shall not be slow to experience the joy, the power, and the blessing of unity and coherence in the endeavour to preserve the life of Dharma amid all the trials, tribulations, and temptations which the future may bring to our own community or to the people, race, and civilisation to which we belong. Peace (शान्तिः) has been ever our watchword, and its oft-repeated Upanishadic melody is ever ringing in our ears to sustain and strengthen us in all our efforts for man in the times to come.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswami Sastri, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

From food are born living beings; food is produced by rain; rain proceedeth from Sacrifice; and Sacrifice is born of Karma, Karma is the result of the Veda; the Veda proceeds from Brahma. Therefore the Veda which is all pervasive is ever centred in Yajna (sacrifice).

NOTES:

1. The Lord gives here an additional reason to do Karma. Man should do it not only because of God's commandment at the beginning of creation but also because only in that way can he aid the cosmic life and fulfil himself. The verses describe the cosmic wheel (जगच्चक्र) that rolls on from dissolution to dissolution.

2. Nature and nature's divine agencies will give us the maximum of knowledge and power and happiness only when we seek knowledge and power and bliss in a spirit of unselfishness and purity. Else we fall and even drag others down in our fall.

3. *Karma* produces *apurva* (the potency of fruitage) which brings on results when the God-appointed time comes.

4. Sri Ramanuja says that Brahma means body and *Akshara* means Jiva. This would mean that actions are done by the ensouled body and that hence the body which is *Sarvagata* i. e., a universal phenomenon depends on sacrifice for its being.

5. Sri Madhwacharya interprets Brahma as God and Akshara as the Veda. God proceeds from the Veda because He is revealed by it. शास्त्रयोनित्वात् (Brahma Sutras: I, 1, 3).

5. Sankarananda well says: एवं वृष्टयन्न-द्वारा जगज्जीवनहेतुर्यो यज्ञः ।

6. Sri Venkatanatha says that the infinite variety of fruits in the universe is due to the variety of actions and motives, God being the uniform and impartial agent assigning fruits to actions, like the rain that enables each seed to sprout according to its nature.

7. Veda is called सर्वगत; it illumines everything and embraces the entire cosmic life.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

He who doth not follow in this world the cosmic wheel thus set in motion, who liveth in sin, and who rejoiceth in the life of the senses,—he lives in vain, O Partha.

NOTES:

1. इन्द्रियाराम contrasted with धर्माराम and आत्माराम ।

2. Sri Madhusoodana refers in this connection to the Sruti: अथो अयं वा आत्मा भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितॄणामथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदा वयांस्यापिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः ।

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

But the man who finds bliss in the Self, who is satisfied with the Self, and rejoices in the Self—for him there is not the obligatoriness of action.

NOTES :

1. Till now the Lord described in an episodic way the obligatoriness of action and the sinfulness of inaction. But in the case of those who have risen through action to realisation, the law of the obligatoriness of action ceases to be applicable.

2. Only the seers who have risen to the heights of meditation, communion, and realisation can attain to this height. The Lord ever and anon even in this discourse about Karma presents to the mind of the disciple the vision of the perfect ideal.

3. मानवः—Is used to indicate the man of thought and realisation and may include gods also.

4. रति, तृप्ति, सन्तोष—refer to three kinds of mental states. रति is in relation to garlands, woman, etc., तृप्ति is in relation to food and drink ; संतोष is in relation to acquisitions like cows, wealth, children etc.

5. The Sruti declares: आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदो वरिष्ठः । It is said also: आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः । आत्मलाभान्न परं विद्यते । एतदेवामृतं दृष्ट्वा तृप्यति ।

6. It is well stated in the following verse that he who has realised the fulness of bliss in God cares not for the minor pleasures. पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ।

7. Sri Sankaracharya says in his Sutra Bhashya ; अलंकारो ह्यस्माकं यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः कृतकृत्यता च ।

(To be continued.)

Panchamas.

(BY A. GOVINDACHARYA SWAMIN.)

The question of ameliorating or elevating the condition of the Panchamas is the most important one indeed. Sri Ramanuja elevated them in their most essential part viz., spiritual or religious. This is being carried out by all the Sri Vaishnava Sampradayins up to date; but a few more privileges and concessions seem necessary to be granted to this community in the face of great demands for the same having naturally arisen. But we might wait to see what all the several Panchama elevation societies inaugurated all over the country by the Brahmanas are going to achieve. They mostly aim at the material improvement which ought to have been the concern and interest of the governing body of the land.

Impoverishment is over all the people. Compared to a manually earning Panchama, a mentally earning Brahmana stands as a sorry comparison. If in these times, any class of men deserve spiritual elevation it is the Brahmana who is becoming the Pariah, and if any class of men deserve material elevation it is the Brahmana. Even the Brahmana who has not yet become the Paraiah finds it not in his power to spiritually elevate the born Paraiah. And yet, when an earnest demand from the Panchama side should arise, I am sure the Vaishnava Community will be the first to recognise and meet it. Mr. Shinde of the Panchama movement writes to say that if 60 millions of Panchamas are neglected, there would be something like French Revolution. But who neglected them and what is the neglect? It seems difficult to get a clear answer to this. I say the Panchamas neglected themselves and it is quite open to them to help themselves materially under the Anglo-Indian and Non-Brahmana bureaucracy, and if at all in these days, any spiritual ministrations are wanted, they will be quite welcomed by the Brahmanas, especially the Sri Vaishnavas. We might have perfect sympathy with all the lawful aspirations of our brothers, the Panchamas, Sir John Woodroffe writes:—"The question of 'untouchability' must be distingished from that of caste. The Paraiah is regarded as unclean and in fact his habits are generally so; for this reason (i. e. for fear of pollution) he is not allowed to use the water-wells of the castes. The Maharaja of Dharbanga says:—

"Perhaps the one problem that is of much importance is that of the so called "Depressed classes". Once I emphatically mentioned that they are as much our brethern and fellow-beings as the Kshatriyas or the Vaisyas, that they are as important and necessary

members of the Hindu organism, that it is the bounden duty of the more advanced amongst us to take them up by the hand and lead them to greater content and culture, and that the national progress would be incomplete if we do not see that their progress goes hand in hand with ours. As Sir Richard Lamb observed, there was no justification in speaking of their condition as 'slavery' and 'bondage.' Much has been made of the phrase "Untouchable." It has been represented as the acme of tyranny that a certain class of people should be 'untouchable.' But the charge would never have been pressed so insistently if those who make it had understood the essential habits and conceptions of the Hindus. Amongst the Hindus there are certain classes of men who are ceremonially pure and there are others who are not pure. Amongst the same caste, some are untouchable to each other on certain occasions, and in the same family, there are periods when the women are untouchable. This conviction has come down with the force of generations of observence behind them but so far as it has been resented, even this is disappearing. To-day any member of the 'Untouchable' class can sit, as Sir Richard Lamb points out, in Railway carriage or Tramcar beside the member of the highest castes. But while it is necessary that no attempt should be spared to do everything in our power to see that all classes obtain the requisite facilities for their full self-development in lines most suited to them, we should not in our zeal to 'elevate' them, breed in them feelings of discontent and jealousy. What is therefore needed is the dissemination in their society of the fundamental truths of religion, side by side with social work to make their condition less sordid and more clean and sanitary. It is of the highest importance that they should be made to feel that they are members of Hindu Society and that we will stand by them and help them in all endeavours to better themselves."

Some Famous Authors Of English Literature.

A few interesting facts about their lives.

(BY W. DORASAMY IYER.)

Nature produces geniuses and brilliant intellects irrespective of their untoward circumstances and environments. We shall see how some great persons born of but humble parents rose to eminence in letters even without education; again how some, born of parents of moderate means, achieved success and how others of high education and academical honours shone in the horizon of letters. Shakespeare, that master writer and genuine genius, was born of a butcher and though could not afford to study in any school or college yet by his critical observation of human nature and his ripe experiences of life undoubtedly became the master mind. But again Edmund Spenser the son of respectable parents and Master of Arts made his indelible mark in English poetry. To name a few more worthy sons of poor fathers who distinguished themselves in the domain of letters:—Sheridan's father was an actor and Bunyan was born of a tinker. Chaucer's parent was a vintner and Milton's a scrivener. Defoe is a butcher's boy and Burns a famer's. A book-seller was fortunate in having Johnson and a peasant had the luck of having the adventurous Cook. But to turn to those who had parents of mediocre social position we have Bacon of well-known parents and Byron of a notorious pirate. We have Grote the rich banker's son andAddison and Tennyson, sons of clergymen and Smith, Berkley and Thackerey who had all Government servants as their parents.

Now we shall name some of those who distinguished themselves as literary veterans without the aid of the so-called University diplomas or college degree like our own Tagore or Sarojini of today. Shakespeare as has already been said heads the list in being illiterate, of course, in a school or college. Sheridan did not read in any college but had to look for inspiration in real life and in the stage which is but the image of the preceeding. Of course poor as their fathers were, Johnson, Bunyan and Burns were not educated. But Gibbon Pope, Dickens and Thackerey did not study studiously in any school or college though they could afford to. But again there are brilliant ornaments and Masters of Art of universities whose name and fame are unique in English literature. Edmund Spenser and Milton, Burke and Locke, Swift and Taylor, and Lytton and Macaulay are some of the aforesaid Masters of Art and ornaments of literature. But Wordsworth and

Goldsmith, though Graduates, are no less great than the preceeding Masters.

As if poverty is not enough some great men had the fortune or misfortune to be acquainted with and to reside in jails and prisons. Shakespeare that Sweet Swan of Avon was once convicted for sheep-stealing. Ben Johnson that rare Ben very narrowly escaped being hanged, for having fatally wounded his opponent in a duel. Bacon the best brightest and worst of men was, as we all know, fined and imprisoned for bribery and corruption. Chaucer, the father of English poetry, was imprisoned in France for having taken arms. Taylor, the Spencer of Prose and Shakespeare of Divines, was in times of civil wars, frequently imprisoned for short periods. Bunyan the author of the famous Pilgrim's Progress was convicted to twelve years for setting at defiance the laws against Dissenters. Defoe, the writer of the curious Robinson Crusoe, was pilloried and imprisoned for publishing a certain book on Dissenters.

Some other authors had the misfortune of being victims of certain diseases and defects. Milton became blind in his middle age. Johnson was called by his friends as the "winking Sam" for he was squint-eyed. Scott was almost lame for his life, his right leg being defective owing to a stroke of paralysis in his childhood. Pope the perfect versifier was very weak and delicate all his life. Byron's immoral and dessipated life cut short his existence. Burns was a victim of rheumatism. Addison suffered from asthma and dropsy and Ben Johnson died of palsy.

We shall now name some of those who entered the sacred institution of marriage. Milton married thrice even after he became blind and Sheridan twice, in spite of his poverty. But Edmund Spenser like Robert Burns wooed a lady and married her after he achieved his fame as an author. Shakespeare married a wife older than himself as Johnson did for want of means. Some had professed secret amour as Lewes had for Eliot and Swift for a Miss Johnson. Byron was rejected by his wife and therefore left England in despair, but it was Goldsmith that died an old bachelor.

Now to turn to the age of some of the authors, though Burns and Byron died at so early an age as 37 or 36 yet they established their respective claim in English poetry. Though Addison and Goldsmith were spared for about 10 more years of age, yet their achievements in English prose were no less great if not greater. But on the other hand we have Wordsworth and Tennyson, Carlyle and Smiles who lived to be octogenarians of course contributing not a little to English literature in their respective capacities. Dryden and Locke, Defoe and Darwin were Septagenarians in age but on that account, not a wit less revered as makers of English literature.

Now lastly a word about shaving in respect of literati. Great persons generally grew beards. For instance, we see Chaucer and Shakespeare, Bacon and Ben Johnson of the 16th century. But even in the 18th and 19th centuries we have some illustrious men who grew beards as Carlyle and Darwin, Dickens and Tennyson. But we have equally such venerable personages who preferred clean shaving, that is shaving even their moustaches. Such men were Milton, Dryden, Johnson and Hume and Goldsmith and Burke. Even in the 19th century such men as Scott, Byron, Macaulay and Thackerey went all clean-shaven. But what is rare among such literary men is the case of those who had moustaches without beards. Taylor, though a clergymen, was like that; but anyhow such instances were very rare.

Random Jottings.

[By Son of India.]

This is one of the many gulfs of differences in the habits and temperaments of the East and the West—while in the west. 'The evil that men do lives after them The good is oft intered with their bones,' it is exactly the reverse here in India. When your bitterest enemy dies, all thoughts of ill-feeling vanishes, and you feel sorry for his death. It is not the sort of crocodile tears that you shed, but you feel really, sincerely sorry. There is no instance more recent and more illustrative than the death of Dr. Nair, who for the last 4 years led a life of bitter opposition for opposition's sake. A bright genius though he was, a sense of keen disappointment so wrought on a naturally vindictive temperament that he led a vigorous life of vilification, and so

obsessed his sense of patriotism that he did not blush to make common cause with the avowed enemies of Indian progress, and to advocate a powerful set-back. But when news of his sad death was received, the *Hindu* which had been the target of no ordinary vilification, forgot at once the evil part of the Doctor and wrote a full-column leaderette extolling his earlier services to the mother-land, so much so that even the funeral oration of the *'Justice'* had to pale.

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We welcome the Hon. Mr. Habibullah Sahib back to politics. A gentleman of bold, independent views, a forcible speaker, a keen debater and an authority on matters of local self-government, he will be a valuable acquisition and will prove a welcome relief in the place of the permanent incumbent. But a doubt has been expressed in some quarters as to what Mr. Habibullah will be able to accomplish in the short space of three months. He will certainly be able to do six times the work that His Excellency Sir Alexander Cardew was able to turn out in two weeks.

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In contrast with the appointment of Mr. Habibullah comes the Government of India's announcement that the Hon. Mr. Mian Mahommed Shafi C.I.E., Bar-at-law has taken upon himself the execution, under the usual salute, of the office of an ordinary member of the Viceroy's Executive Council. What a glorious successor to Sir Sankaran Nair! If there is one qualification in Mr. Shafi more than any other which commended itself to the favourable notice of Government, it is his amiable disposition which is "not likely to give Government trouble" and the appointment is therefore *safe*. For what ampler proof can a man give of this disposition than a sturdy opposition to Gokhale's Compulsory Elementary Education Bill, his farewell dinner to, and a vote of confidence in, an unpopular Satrap—Sir Michail O' Dwyer, and his readiness to accept the office relinquished by his predecessor as a mark of protest against the most flagrant acts of that same Lieutenant Governor. in his own province—viz., the Punjab? But God made Shafi.—

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But if the Viceroy be serious about the claims of our Moslem brethren, there was certainly before him a wider field of selection. Men like Jinnah, Sir Ibrahim Rahimtulla, Hasan Iman and Sir Abdur Rahim who has been characterised as a political "Judge"—"But lord. these are dangerous persons," cries the Viceroy, "Is it not enough that I was for four long years yoked to the colt of a Sankaran Nair, whose resignation has just given me a welcome relief? No, no, I can't think of these firebrands; welcome my Shafi, thrice welcome mine own Shafi!"

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Of the few non-official members of the Viceroy's Legislative Council that set up a bold stand against the Education Bill, Mr. Shafi is not the only one to have his reward. The Maharajah Sahib of Burdwan, if we remember right, revealed to the wondering world his powers of memory when he repeated Pope's oft-quoted, but more oft misunderstood couplet:

A little learning is a dangerous thing;
Drink deep, or taste not the Pirrian spring.

And lo! he has long been a member of the Bengal Executive Council for his pains, and we shall not be surprised if he is in charge of the Educational portfolio.

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This mundane world of ours is said to be made of conflicting elements. Sir Sankaran Nair the most popular hero of the day, and Dewan Bahadur P. Rajagopalachariar whose worth and sincerity the people have failed to appreciate are both sailing for England. And supposing the King or the Prime Minister accord interviews to both of them, what an identical tale will they relate!

Notes by the Way.

(By a Rambler.)

Mr. J. T. Gwynne, I.C.S., the Chairman of the recently-formed Publicity Board which, in the opinion of Dewan Bahadur Rajagopalachariar, was "to bridge the gulf between the government and the people," has published a communication in the *Hindu*, explaining the policy or

functions of the Board. Conformably to the name of the Board, Mr. Gwynne has entered the lists with a newspaper correspondent, and has publicly pleaded for public trust and confidence in the potentialities of the Board, which is clearly traceable to the personal initiative of Lord Willingdon. It is to be hoped that high anticipations entertained of the Board would be realized even after the waning of the first enthusiasm of the promoters and organizers of the new Board.

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In the introductory speech of the Governor on the opening of the Publicity Conference, His Lordship said "I have seen it said lately (I am not quoting the exact words) that this unfortunate Governor with broad and liberal views is being dragged at the tail of the chariot of his bureaucratic colleagues, and has been forced to actions" taken under the Press Act. "I should like it to be clearly understood that so long as I am the Head of the administration of the Madras Presidency I take the fullest responsibility for the actions of Government." One is reminded of similar words of a former Chief Justice Sir Arthur Collins before the then Governor when the new buildings of the Madras High Court were opened. Lord Willingdon has apparently ignored the limitations placed on the Governor of a province under the present constitution; he may often be out-voted by the majority of his Council. If the two civilian members join the Indian Member who might be a loyal moderate or a pronounced bureaucrat like our Rajagopalachariar, the views of the Governor would not prevail. The public must have some painful recollections how some civilian members like Winterbothams and Blisses or more recently Sir Harold Stuart and Sir Alexander Cardew really ruled this Presidency. Mr. Eardly Norton in his fascinating Reminicences in the *Looker-on* has stated how Lord Connemora on the eve of his departure for England expressed his utter inability to have his liberal views and schemes enforced, and how the civilian members kept him under their iron grip. Other liberal Governors would have had similar experiences of the influence of bureaucracy. So the loud protestations of our Governor cannot nullify the constitutional limitations imposed on the free unfettered exercise of gubernatorial powers. Though, under the Montagu Scheme, a Governor's powers are greatly increased he may often be overruled by his Executive Council. The days of one-man-rule have passed. A Governor must either resign or submit to his Council. A Governor of the Curzonian type might over-awe his Council, and have his autocratic will carried out in defiance of his colleagues. Happily or unhappily our present Governor is not made of such stern Curzonian stuff.

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The speeches made at the memorial meeting of the late Dr. Nair held in Madras, form an amusing and interesting reading. The *Hindu* has paid a graceful tribute to the memory of that intrepid leader of the non-Brahmans. But some of the speakers at the meeting went into hysterics and had no hesitation in declaring the political ally of Sydenhams and Welbys as the greatest Indian of modern times. If Dr. Nair's ghost, like that of Hamlet's father, had visited the scene of his earthly labours, and the meeting in the '*Justice*' office Hall, he would have been vastly amused at the audacious claims made on his behalf by his followers. It was freely asserted that he started the *Justice*. But his colleague and the real originator of the movement Mr. P. Theogaraya Chettiar had stated at an anniversary meeting that the promoters of the non-Brahman movement had been searching for an editor for sometime, and then had protracted negotiations with Dewan Bahadur C. Karunakara Menon who finally refused to accept the conditions imposed on the Editor about the policy of the paper; and when there were only four or five days for publishing the paper as advertised, they approached Dr. Nair and prevailed upon him to accept the editorship of *Justice*. Such being the real facts of the case, it is not correct to state that Dr. Nair started the paper for ameliorating the condition of the non-Brahmans.

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It was at one time believed in official circles

that the political salvation of 'young India' depended upon the strict enforcement of the notorious G. O. No. 559 of the Government of Lord Pentland which prohibited students from even *attending* political meetings; and Head-Masters and Principals were temporarily appointed as detective officers over their students. The folly of such strict prohibitions and conversion of the school-master into a police spy was soon recognized. Relaxations of the odius rule were tolerated or connived at. Mr. Statham of the Kumbakonum College followed his liberal policy in spite of the G. O. Mr. W. B. Brierly, Principal of the Government College at Rajahmundry, has recently delivered a funeral oration on the expiring G. O., when he presided at a general meeting of the Metcalfe Young Men's Literary Association. He declared that students were at perfect liberty to refer to politics in course of their speeches, and the G. O. 559 did not in any way forbid students discussing political questions in their literary meetings. So the best-laid schemes of short-sighted bureaucracy are thus consigned to merited oblivion.

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Anglo-Indian writers and politicians spare no occasion in vilifying Mr. Montagu to their heart's content. Conservative journals like the *Morning Post*, and even respectable papers like the (London) *Spectator* denounce Mr. Montagu as the disturber of India's peace, who is trying to undermine the foundations of British rule in India. Mr T. E. Welby who sometime ago made a lot of noise in Southern India from the editorial gadi of the *Madras Mail* threatened once to drive him to exile by his "one cable." In spite of such furious threats, Mr. Montagu still commands the confidence of Lloyd-George's Cabinet, and hopes to have the present Reform Bill passed this year. It is sad to contemplate that such a sincere well-wisher of the Indian people should be reviled at by some of our youthful and irrepressible enthusiasts. Mr. K. Vyasa Row has been contributing a series of special articles to the *Hindu* on the reform proposals of Mr. Montagu, and cast serious reflections on the statesman and the moderate politicians of India many of whom have grown grey in the service of the mother-land. Dewan Bahadur Ramachandra Row, member of the Moderate Deputation to England has thus recently written to his friend in Cocanada about Mr. Montagu:— I had a most interesting talk with him for an hour and a half when there was frank talk on both sides. He talked without reserve, and is most anxious for Indian Reform even to the point of making himself unpopular with several men in Parliament. A critic must have political acumen to distinguish between a friend and a foe. Mr. Montagu might be regarded in Liberal circles as a deserter of Mr. Asquith; and Unionists might view him with serious suspicion; and Sydenhamites condemn him as the Judas of the British Indian Empire. Indian reformers should not enter into an unholy compact with the Sydenhamites in running him down and discrediting him as a far-seeing statesman; and then should not forget that even that sturdy Radical Lord Morley ridiculed the Indian ideal of self-government as a child's crying for the moon. The recent speeches of Mr. Montagu should have gladdened the hearts of all friends of reform. Even Lord Sinha who has greater responsibility and less freedom as Under-Secretary of State for India, would not have made more sympathetic speeches than his chief. Indian wild-cat radicalism would not recognise the limitations placed on the present Secretary of State for India under the benumbing influence of a conservative House of Commons. If Mr. Montagu had proposed complete provincial autonomy and partial autonomy in the central Government, he would not have been the Secretary of State for India after the General Election. Possibly Lord Selborne or Lord Islington would have adorned the India Office. Even Lord Chelmsford would not have signed the Reforms Report. One must not forget the two speeches delivered in the House of Lords by Lord Curzon and Lord Salisbury when a motion was made for the appointment of a Joint Committee. The ex-Viceroy was very guarded, and admitted his old-fashioned views, while the other, the worthy son of a

worthy father, warned the House against the blunder of the first magnitude, viz., the announcement of August 1917 and the mission of Mr. Montagu to India degenerating into a disaster. The late Lord Salisbury had once made a genial comparison of the Hindus to the Hottentots and Zulus, and had been preaching that Home Rule for Ireland meant the disruption and the disintegration of the British Empire. The present Irish legacy of a discontented and republican Ireland is largely traceable to the Cecil family. As a worthy son, the present Lord Salisbury wants to convert India into another Ireland. It is mainly the combined influence of Mr. Montagu and Mr. Llyod-George that blocks the way of Salisburys and Lansdownes as well as the Sydenhamites. Our youthful friends would not see it.

* * *

As the Reform Bill confers a direct vote on five millions of voters, the public should be on the alert to prevent unwholesome practices slowly creeping at our elections. As voting is to be by ballot, it is improper on the part of candidates to compel or pursuade their voters to give them written promises in advance that they would record their vote in their favour on the day of election. It would be still worse if a candidate secures such written promises from an alleged majority of voters in the electoral list, and flaunts them before wavering souls and other doubtful supporters who would naturally wish to be on the side which was sure to be victorious in the contest. Such a practice would be contrary to the principle of voting by ballot, and might be construed as a fraud on the electorate by the opposing candidate. The Hon. Mr. Ahmed Thambi Maracair issued such an appeal to the Moslem electorate of the southern districts on the 9th July, four days before the day of election, stating that 490 Moslem voters out of 800 and odd in the whole electoral list had given him promises in writing that they would record their votes for him on the polling day. The appeal contained a formidable list in 18 printed (folio) pages containing the names of 490 voters, their registered number in the Electoral list and place of residence. Such practices should be deprecated by force of public opinion, and should not be allowed to creep in our future elections to the Reformed Councils.

The Dangerous Fly.

What many women do not understand.

The medical correspondent of the "Daily Mail" has given instructions, for the benefit of the British housewife, as to how to deal with "the dangerous fly.":—

It is difficult to bring home to the average woman the important part taken by the fly in the life of her house-hold. He is mildly annoying when he tumbles into the milk jug, or buzzes around one's nose or ears, or crawls over the face and awakens one too early in the morning. But, if it were not that he soils the mirrors and other polished surfaces in the fall of the year, the fly would be regarded in a friendly rather than in a hostile spirit. And yet he is one of the most dangerous visitors that enter our houses. In the Boer war the fly killed more than the bullets of the enemy; here at home he is answerable for probably more deaths than result from consumption.

Unfortunately, he does not bite or make a disagreeable noise, or offend the sight or smell, like other insects. He is so quiet, gentle and inoffensive that it is almost impossible to conceive him as a bringer of disease and death. And this much may be said for the fly: he does not harm intentionally. He is dangerous only because germs of disease cling to the outside of his body and remain a long time active in his intestine.

This fact must be realised, pondered, and acted upon by every member of the community if we are to get rid of one of the most real dangers that beset us. We must make it an item of our daily work during the coming summer to kill every fly that comes within range. We must, just now, while the flies are preparing their campaign for the distribution of infection, search for eggs, maggots, and chrysalid and destroy them. If some of us cannot do this we can at least bring the pressure of our complaints to bear on those public bodies whose duty it is to rid us of the pests.

THE FLY'S BIOGRAPHY.

Our knowledge of the havoc on health wrought by flies is of very recent date. Consequently, of course, it is quite excusable in people that so few are aware of the harmfulness of these insects. A time may come when we shall dread the presence of a fly as acutely as the neighbourhood of a small-pox patient. The former is actually as dangerous as the latter, not singly perhaps, but in the tens of thousands which enter our houses in the course of a season. Let us follow his life history and this fact will be evident.

As soon as the warm weather begins the female fly lays her eggs, from 100 to 150 at a sitting. This process she renews ten or a dozen times before the cold weather comes in. By preference she chooses stable manure, as it affords warmth and nourishment to the progeny. But if no stable manure is available she takes the next best material, and lays in fowl-houses, fermenting matter in yards and

gardens, especially when it is contaminated by dogs, unemptied refuse receptacles, the waste vegetable and animal matter around the shops of butchers, green grocers, bakers, and the like. Horses' stables are, however, the chief breeding places of flies.

The eggs hatch out pupæ, or maggots, which crawl around the edges of manure heaps and other heaps of organic matter. In about five days these pupæ become inactive and change into the chrysalis form. For about five days more the chrysalids remain quiescent, during which time they are maturing into the imago stage—that is, into the fly as we see him. Then the fly goes off and very soon begins the duty of perpetuating the race. When the cold weather comes the vast majority of flies die but they leave eggs, maggots, and chrysalis for development when the weather becomes warm the following year. A certain small proportion of flies seek out warm nooks at the oncoming of cold weather and there live through the winter.

MODES OF DESTRUCTION.

We have therefore four forms of fly life to deal with, and of these the most difficult is the last. It is, however, on this form, the mature fly, that people concentrate all their animus. The results are very unsatisfactory. As soon as a score or two of the insects are netted or "swatted" or captured on sticky paper another score or two come in from the refuse heap in the garden or the dustbin outside the kitchen door, or if a stable be near especially from that source. We can do a good deal by persistent attack on the mature fly, but a great deal more may be done with far less labour by destroying the maggots and the developing chrysalis. This is the task to which all should devote themselves just at present, for every maggot killed means, a reduction of a quarter of a million in the summer fly population. It is as easy to destroy maggots as it is difficult to execute flies. They are active little beings, and may be seen crawling round the edges of fermenting refuse heaps and the other breeding grounds mentioned above. A little chloride of lime carbolic acid solution, or any other of the insecticides does the work completely. But the strength of the chemical application and the quantity used in any given case must be equal to their task.

While directing our chief efforts to the destruction of the maggots and other immature forms, we must wage a merciless war on the flies themselves. Whenever and wherever a fly is seen he must be killed. There are many well-known methods of destroying flies—saucers of milk containing formalin, fly traps, catch—'em-alive papers, nets, catapults, etc. One entomologist says that paraffin oil rubbed on the sashes and bars of the windows will kill all the flies that pass in. This recipe cannot be guaranteed, but if formalin be used in the following way a very effective clearance of the pests may be hoped for. Put a teaspoonful of formalin in a large saucer, or in a soup plate, of sweetened milk or water. Place this on a table overnight. Remove all other liquids. Early in the morning the flies will come to drink, and by the time the household is astir most of the insects will be dead.

Besides killing the flies we must prevent those that escape from infecting us with the diseases they may bring from manure heaps and other sources. With this object food of every sort should be always kept carefully covered.

Olla Podrida.

A recent correspondent to the *New India* speaks of the non-Brahminisation of Indian politics and says about the Brahmin: "His political agitation begins at the writing-desk and ends on the platform." We would like to know where it begins and ends elsewhere.

* * *

The exodus to England continues. The last of the stalwarts has been duly admonished not to return empty-handed. *Vini, vidi, vici.*

* * *

Quite recently the Bombay Social Reform Association celebrated the anniversary of the Widow Marriage Act! A good idea this! A lady however bewailed the fact that the Act was not taken proper advantage of. Is it the birth anniversary or the death anniversary which was celebrated?

* * *

A recent writer in *The Nation* says that women like to see boxing matches. Why is bull-baiting bad, I wonder? Each age praises its own amusement.

* * *

But at least one protest has come as against the gown. A pleader of Jarabagan refused to wear it as it makes a man look like a vulture. The western dress so much affected by rich and fashionable Indians is ugly enough. But it is nothing compared to the gown!

* * *

It seems that we are likely to have our mails sent up by air-ships. Already the editor, sub-editors, and newspaper correspondents are giving themselves airs. Will the aerial mail service add to this? No scandal about the Fourth Estate I suppose.

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We are having the famous case of Baronet V. Major in the course of trial. What a funny world it is, to be sure! The case is all about the ringing of a bell and the shooting of a goose.

SCRUTATOR.

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